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ABSTRACT

Multicultural and global education is a modification of the total school environment that enables students to experience equal education opportunities and develop the knowledge, skills, and attitudes needed to recognize the interdependence of nations and understand the interconnected political, economic, and social problems of an interdependent world. This paper explores several issues which relate to implementation of education that is multicultural and global: (1) the need for an education that is multicultural and global; (2) the relationship of multicultural and global education to the educational needs of the whole person; (3) preparation of teachers for education that is multicultural and global; and (4) the efforts of Silver Lake College (SLC Wisconsin) and Northern Michigan University (NMU) to develop multicultural and global perspectives in their students. These two institutions of higher education hold that: the teacher education curriculum for professional studies should incorporate multicultural and global perspectives; education students should participate in culturally diverse settings; and their classmates and faculty should represent cultural diversity. Results are presented from a human relations survey of preservice teachers enrolled at SLC and NMU. The survey questionnaire, which is included in the appendix, addresses general awareness of cultural influences as they affect individuals, teachers, and current instructional materials. (IAH)

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Preparing Teachers for Education that is Multicultural and Global

by

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Diversity is a threat that has produced inequality, suspicion, fear, prejudice, and injustice. Many educators and social scientists believe that changes must be made in the way people view diversity and in how people relate to one another. If the world is to become a better place for all to live, we must begin to value, celebrate, and promote unity in diversity. In establishing an understanding of diversity we can begin to build a global community where harmony and equality are enjoyed by the diverse peoples of the world.

Exactly how to foster harmony and equality through diversity has been an issue explored in professional literature by people in several fields. Many educators and others believe that important societal values are transmitted through education. Through education children will learn to understand and value diversity and appreciate its significance in our world. As the world becomes smaller and closer-knit, people will need to realize that the advantage of the part is best served through the advantage of the whole.

The fostering of harmony and equality through diversity will require change. Educators must explore and understand the issues that accompany change. Goals must be set to give direction. Education that is multicultural and global involves a change in how we see ourselves and others, how we feel about ourselves and others, and how we act toward ourselves and others. This paper will explore the issues related to the eventual implementation of education that is multicultural and global. The particular issues to be explored are:

1. The need for an education that is multicultural and global.
2. The relationship of multicultural and global education to the educational needs of the whole person.
3. Preparation of teachers for education that is multicultural and global.
4. The efforts of a small private college and a mid-size university to develop multicultural and global perspectives in their students.

THE NEED FOR AN EDUCATION THAT IS MULTICULTURAL AND GLOBAL

In exploring the need for education that is multicultural and global, we must consider the nature of the world for which we are preparing today's children. The answer seems to be very simple. We should be preparing them for the world they are entering rather than the world they are leaving behind (Kniep, 1989). In the world they are entering, problems such as hunger, pollution, prejudice, inequality, terrorism, and war will no longer be viewed as those of any one nation. They will be seen as global problems, solvable only through the efforts of a united world. Therefore, children must learn to view themselves from a world perspective. They must become culturally literate citizens who see themselves as member of a global society. As members of that society they will understand and value diversity. They will perceive themselves as individually responsible for creating and maintaining a healthy, harmonious world.

The world they are entering is witnessing the collapse of communism and will soon see a similar collapse of nationalism and racialism. These doctrines and practices that exalt one nation or race above all others will be swept away and replaced with an acceptance of the oneness of humankind and an appreciation of its diversity.

Countries and cultures throughout the world are experiencing the collapse of barriers that have previously separated them. With increased communication, transportation, and interdependence, the need to understand, value and be able to work cooperatively with people of different backgrounds and nationalities becomes increasingly a necessity. As our world increases in complexity and interdependence and as our problems transcend the bounds of nationality, race, religion, politics, and culture, the need for international and cross-cultural cooperation becomes increasingly apparent and vital.

The pace of this transition to a multicultural, global society will only accelerate. The need for improved knowledge, skills, and attitudes is essential if we are to progress individually and collectively. We must move beyond the limited conception of perceiving one nation, one race, one religion, one gender, or one class as superior to another and eliminate the condescension and discrimination that destroys human dignity and unity.

A particular theme and change in civilization characterize every century and age. The theme and characterization of this age is the oneness of the world of humanity. The great events of this century have established the foundation for the acceptance of the unity and oneness of the world and it's peoples. Humanity has struggled for many centuries with the fundamental truth that we are one human species, one interrelated human race. The vital challenge that currently faces us is to eliminate the prejudices that have separated us and abandon the ideas of superiority based on race, class, gender or any other secondary aspects that have divided us.

Part of the problem of our day has been the direct result of our failure to recognize or understand the reality of who we are. Our focus has been on our physical aspects, which are the least important in defining who we are. As a result, superficial differences, such as skin color, have been the cause of disunity and destruction. The disregard of our essential features, that is our intelligence and spirit, has caused untold harm and injustice. Excellence and distinction do not depend upon gender, skin, ethnic background or degree of material wealth, but rather upon character. Character is the distinguishing feature of humanity. Humanity shares many physical, intellectual, and spiritual bonds that can serve as a foundation for unity. We must focus on the points of commonality rather than the points of difference as we have done in the past. We have numerous common physical, intellectual and spiritual characteristics that unite us, and only a very few differences that we allow to divide us. The welfare of all is best served by the recognition and acceptance of our common points and our working together for our mutual well being.

If this is the nature of the world for which we are preparing today's children, what then is the nature of the education they will need? Today's children will be prepared for the future through an education that is multicultural and global.

Multicultural education has been defined as "a change in the total school environment that promotes a respect for a wide range of cultural groups and enables all cultural groups to experience equal educational opportunity" (Banks, 1987, p. 29). It is also viewed as a process through which individuals are exposed to the diversity that exists in the United States and to the relationship of this diversity to the world (Baker, 1978). The National Council for the Accreditation of Teacher Education (NCATE) defines a multicultural perspective as "a recognition

of (1) the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters and (2) the importance of culture, race, sex and gender, ethnicity, religion, socioeconomic status, and exceptionalities in the education process" (NCATE, 1987, p. 57).

Education that is global means purposefully acknowledging that we are all part of an interconnected world and that we need to know how to operate in it (DeKock & Paul, 1989). Education that is global requires:

> a modification of the total curriculum, teaching strategies, and materials so that students can develop the knowledge, attitudes, and skills needed to understand and participate effectively in a highly interdependent world society. (cited in Banks, 1987, p. 30)

NCATE's definition is "the recognition of the interdependence of nations and peoples and the interlinking political, economic, and social problems of a transnational and global character" (1987, p.57)

Education that is multicultural and global is a synthesis of multicultural and global education. It is a modification of the total school environment that enables students to experience equal educational opportunities and to develop the knowledge, attitudes, and skills needed to recognize the interdependence of nations and understand the interlinking political, economic, and social problems of an interdependent world. As such, it is broader in scope that multicultural education and adds the premise of equal educational opportunity to global education.

Implementation of education that is multicultural and global will require a process of small steps that when completed will create a modification of the total school environment. The result will be students who view themselves as world citizens. The school will foster youth who are culturally and linguistically literate, who know the state of the world and how the United States fits in (DeKock & Paul, 1989). The students will posses a greater sense of self-identity; a sense of belonging, leading to a greater respect for and tolerance of diversity (Rist, 1991). Equally important for students will be the acquisition of power that accompanies knowledge. Through knowledge the students will achieve clarity about global problems and oppressive systems in society. They will possess the power to take action, work together on world problems, and focus on our points of commonality rather than the superficial differences that divide us. Multicultural and global will prepare today's children for the world they are entering rather than the one they are leaving behind.

THE RELATIONSHIP OF EDUCATION THAT IS MULTICULTURAL AND GLOBAL TO THE EDUCATIONAL NEEDS OF THE WHOLE PERSON

Education that is multicultural and global will require curriculum reforms the will address the cognitive, affective, and psychomotor needs of students living in a global society. The first step in the reform is to recognize the Eurocentric view of the standard curriculum. To critics in favor of reform, the Eurocentric curriculum is knowledge refracted through a prism. What children learn is only a thin band broken out of the spectrum of knowledge (Rist, 1991). In recognizing this view, the schools must develop a plan of action for change.

To begin with, a multicultural/global curriculum is not an add-on of specific classes, courses, staff, or instructional materials. It is a conceptual approach (Weaver, 1988), an international dimension that must permeate and emerge from the entire curriculum (Cushner, 1990). It should be a truthful curriculum that reveals how each culture is woven into the fabric of history, the relationship of each culture to the rest of the world, and how each is changed by and enhanced by the others (Rist, 1991).

> The curriculum should reflect a history that will convey a sense of the variety, continuity, and adaptability of culture, of the need for understanding other cultures, of the ability of individuals, and peoples to overcome obstacles, of the importance of critical analysis and dispassionate judgment in every area of life. (Schlesinger, 1991, p. 33)

Students should struggle to understand the importance of culture to a people; how individual and group identity is derived from culture and how it is a source of power and strength to the individual and group (Phillips, 1988). A resolution on multicultural education adopted by the American Federation of Teachers (AFT) in July 1990 states, "Our children need an education in the humanities that imparts to them the values of tolerance, freedom, equality, pluralism and common human dignity (American Federation of Teachers, 1991, p. 16).

In addition to a curriculum with a global emphasis, students must acquire knowledge in which the main story of the United States is told. They must understand how we built this nation and its pluralistic institutions, understanding them as the work of many different people of diverse races, classes, and religions (American Federation of Teachers, 1991, p.19). A multicultural education is essential for acquiring an understanding of the story of American democracy. Students must come to the realization that diverse peoples can share a common national and world identity, yet retain their own cultural identity. The curriculum should include a special emphasis on the history and legacies of those societies that have been most important in developing democratic ideals and practices (Cottrol, 1991, p.16). It is in the knowledge and understanding of the relationship of the history of the United States to the world that students will appreciate and value the history and culture of others.

According to Kniep, there are four essential elements of a global curriculum. They are:

The Study of Human Values - both universal values defining what it means to be human and diverse values derived from group membership and contributing to particular world views.

The Study of Systems - including the global economic, political, technological, and ecological systems in which we live and that contribute to the interdependent nature of our world.

The Study of Global Issues and Problems - including peace and security issues, national and international development issues, local and global environmental issues, and human rights issues.

The Study of Global History - focusing on the contact and borrowing among cultures and civilizations and the evolution of human

> values, contemporary global systems, and the causes to today's persistent problems. (1989, p. 44)

Throughout the curriculum, the students will learn to explore the world around them with critical minds. Opportunities to examine current world and local issues; explore and evaluate incidents of racism, stereotyping, prejudice, and bias; role play ways to respond; develop a value system for responding positively; and actively work to eliminate social injustices should be provided. They should learn to analyze, question and take action to make changes in the injustices they see around them. The curriculum must include opportunities for the students to problem solve and to practice freedom and democracy. They should role play situations in which they affirm their beliefs and practice standing up for themselves and others in the face of injustice. In using learning materials, students should explore the injustices in textbooks, learning to evaluate the material from many perspectives. They must develop the ability to make their own judgments about the truthfulness and usefulness of materials written from only the Eurocentric perspective.

In curriculum reform, the goal will be to develop an integrated curriculum that is worth teaching to everyone. It should be a curriculum that has

> integrity, quality, and rigor--one that offers all of our children what they all need to know: the strengths of diversity, the values that allow diversity to flourish, the history and literature that have shaped our country and our world (American Federation of Teachers, 1991, p. 19).

Education that is multicultural and global will require changes in the relationship of the school and community. Schools are a culture in and of themselves, reflecting the culture of the community in which they exist. As members of that community, parents and others should be involved in efforts to create a school in which the goal is education that is multicultural and global.

The educational system should involve parents and other members of the community in meaningful ways. Community members can be made aware of the goals of the school, kept informed of the positive changes that are taking place and asked to sit on task forces that assists in the investigation and implementation of intended changes. Strong parent organizations can help bridge the communication between school, home, and community. In addition to providing parents and community members with activities and seminars that will assist them in developing the knowledge, skills, and attitudes necessary to participate effectively in the schools, the school must make an effort to involve them in the education of their children. They may participate in classrooms as resources of knowledge, as tutors, as visitors, and as guests and be educated to participate effectively in determining the educational needs of their children.

The school should establish connections within the community by forming community partnerships. Local business and industries that are globally knowledgeable could provide speakers, resources and global connections through visitors from another country (DeKock & Paul, 1989). A recognition of the importance of a global economic community, where business and industry participate in a world marketplace in the importing and exporting of goods and services, is important.

Education that is multicultural and global will require changes in teachers. What will the teachers be as in a school whose goal is education that is multicultural and global? Teachers need to believe in and advocate the principles of a multicultural and global community. To foster a world perspective in students, the teachers should be models of global citizenship. As individuals they must understand and value the diversity of cultures in our global community. Each teacher should understand how their own culture affects their knowledge, behavior, attitudes, and the way in which they perceive the world and its people. Every individual must examine their beliefs for stereotypes and prejudices that exist within them. It will be important for teachers to recognize that educational and global inequality and oppression do exist and as individuals they have the power to change the world by beginning in their own classroom. In addition, teachers must realize that schools cannot avoid transmitting values. Educators must become aware of those they are promoting and strive to integrate into the school structure the values relating to genuine equity as well as to the highest excellence (Cordova & Love, 1987).

Classroom applications involve the improvement of pedagogical practices. Traditional approaches used in school have often been ineffective with students from diverse backgrounds. Effective teachers will understand culturally determined preferences for thinking and interacting. Successful teachers possess knowledge of the learner. They believe that all children can learn and expect success for all students. Effective teaching is characterized by high expectations, sensitivity to cultural patterns, instructional practices that stimulate various learning styles, successful communication with and motivation of students (Pine & Hilliard, 1990). Effective teachers will create classroom communities that grant voice and legitimacy to the perspectives and experiences of all students, where students do not surrender personal and cultural identity in exchange for academic success (Nelson-Barber & Meier, 1990).

The task of developing new or supplementing and modifying present instructional materials is a formidable one. Teachers will need to look for ways to connect instructional materials to the world and will be required to search out texts and materials that reflect a multicultural and international perspective. Teachers will need to develop the ability to treat historical and current events from more than one point of view, teaching students to do the same.

Teachers will require knowledge about the interrelated histories of cultures in the world. In addition, they must seek out information about the more subtle conventions that operate within any given cultural setting. Concepts such as family, time, nature, sex-roles, ecology, dress, and safety are all subject to cultural interpretations that a teacher should understand (DiMartino, 1989).

The acquisition of enough knowledge about the various cultures to ensure effective teaching may be a concern for teachers. Is it reasonable to expect teachers to be familiar with the particulars of each student's language and cultural background? The acquisition of this knowledge is complicated by the tremendous diversity that may be represented in classrooms. Teachers should be familiar with cultural differences and generalizations that have been made about the language and culture of different groups in society. The importance of the understanding and knowledge about other cultures lies in the discovery of alternative ways of making sense of the world (Nelson-Barber & Meier, 1990).

Teachers of education that is multicultural and global must understand themselves and their place in the world and transmit that knowledge and understanding to their students. One of the first obstacles to realizing this goal is to accept that it is possible. Teachers must be convinced of its feasibility and value. They must believe that individuals will make a difference, or its hopes of success are very small.

PREPARING TEACHERS FOR EDUCATION THAT IS MULTICULTURAL AND GLOBAL

How should teachers be prepared for education that is multicultural and global? How should the knowledge, skills, and attitudes needed for multicultural and global education be incorporated in to the teacher education program? The teacher education curriculum for professional studies should incorporate multicultural and global perspectives, education students should participate in culturally diverse settings, and their classmates and faculty should represent cultural diversity.

Many state education agencies require multicultural and human relations courses for teacher certification. Other states have multicultural teacher preparation requirements that are outside certification (Sherritt, 1989). The Wisconsin Department of Public Instruction certification rules state:

> HUMAN RELATIONS, EFFECTIVE July 1, 1992. An applicant who completes an initial professional education program on or after July 1, 1992, shall have completed human relations preparation, which includes all the following:
> (a) Theory and application of human relations practices, including skill building activities in identifying and constructively responding to expressions or acts which devalue other persons.
> (b) History, culture, customs, social institutions, values, lifestyles, and contributions of women and various racial, cultural, and economic groups in the United States.
> (c) Constitutional and legal bases related to the status of women and various racial and cultural groups in the United States.
> (d) Psychological and social implication of the forces of discrimination, especially racism and sexism, and their broader impact on relationships among members of various groups in the United States.
> (e) Philosophical and psychological bases of the development and change of attitudes.
> (f) Evaluation of the impact of the forces of discrimination, especially racism and sexism, on language, instructional materials, learning activities, learning styles, interaction between staff and pupils, tests and measurement, and school environments; and assessment and if necessary modifications of curriculum to assure multicultural and nonsexist content.
> (g) Professionally-related direct involvement with adult and pupil members of a group whose background the student does not share, including at least one of the following designated ethnic minority groups: African-Americans, Alaskan-Americans, American Indians, Asian- Americans, Hispanic-Americans, Pacific Islander Americans and foreign persons of

color; and with disabled persons; and with various economic groups, including low income. (Wisconsin Department of Public Instruction, 1989, pp. 21-22)

In 1989 the legislature of the state of Wisconsin enacted Senate Bill 31 (Act 31) which states in part:

> s.118.19 Teacher certificates and licenses.
>
> (8) Beginning July 1, 1992, the state superintendent may not grant to any person a license to teach unless the person has received instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state.

Teacher preparation institutions in the state of Wisconsin have responded to the Human Relations requirement and Act 31 by incorporating this material into the curriculums in a variety of ways ranging from integration into presently existing courses to the creation of new courses.

Teacher education students need to honor the dignity and rights of every individual learner, understand and educate students of different cultural and language backgrounds, and develop appropriate curriculum and instructional strategies for meeting the needs of students with divers characteristics. They can begin to accomplish this through studying and applying current research about teaching and learning in culturally and linguistically diverse populations,having positive experiences with students of different cultural and linguistic backgrounds, and having experiences developing curriculum materials and adapting instruction appropriately.

Teaching multicultural and global perspectives outside of content or pedagogy will isolate and limit their influence. New courses in multicultural/global education are not needed if it is built into existing courses, but a separate course is justified if such perspectives are not integrated into other courses. All courses should be taught from a multicultural/global perspective to engender sensitivity to cultural diversity and global issues and emphasize how differences in cultures and values can affect student learning. Students must be taught how to recognize, acknowledge, and value the differences.

Methods course should add to the multicultural knowledge base, present the latest research and explain how to recognize and adapt to different learning styles, promote active learning, implement teaching models appropriate for all groups, use supplementary materials and activities to make classrooms more multicultural, and continually analyze the strengths and weaknesses of one's own teaching.

Field and clinical experiences should be used to enhance education that is multicultural and global. Sites should be identified where education students can work in a positive multicultural setting with culturally diverse students, staff, and faculty. A recent survey found that preparing teachers for multicultural settings was an important condition that is not being currently met by teacher education institutions (Buttery, Haberman, & Houston, 1990). This is often

difficult as most of these institutions in the United States are located in regions with limited diversity.

It is not enough to place students in culturally diverse settings, appropriate teaching strategies should be modeled at these sites by master teacher and education faculty. Efforts must be undertaken to select and use clinical sites to help students develop and maintain new perspectives and practices so they will be in a position to improve perspectives in K-12 education. Mentoring culturally diverse students can be combined with seminars to develop cultural sensitivity in teacher education students that can withstand the peer pressure they may encounter when they begin teaching.

The university community needs to accept and support under-represented students on campus and to align the curriculum to meet the needs of a diverse student population, develop a support or mentoring system for diverse students, foster an atmosphere throughout the university that values and supports diversity, and integrates culturally diverse students into all aspects of the university. Changes will be required in the way the university community sees, feels about, and behaves toward students of different cultural backgrounds if these ideas are to be effective. Faculty need to build on the entry level characteristics of students and validate their cultural identity in order to give them the best chance for success.

The recruitment and retention of culturally diverse faculty on university campuses is becoming increasingly difficult as the number of qualified candidates decreases (Collins, 1990). It is challenging living in a community that does not have a network that supports an individual's cultural or racial identity, especially if he or she has a family. Universities can see that some support network is established for faculty and students of diverse cultural and racial backgrounds. This support must be both within the university and the greater community if it is to be successful in attracting and retaining diverse faculty and students. It is the university that should take the initiative to develop cultural sensitivity in the community so that faculty and students of diverse background will feel comfortable living there.

The commitment to education that is multicultural and global must be communicated by all individuals in the university and community, from the top to the bottom. Some apparently good-hearted attempts to help are insincere, patronizing or condescending. Overcoming these problems will require effort, tact, wisdom, patience and sincerity on the part of the institution and the individual.

Innovative and proactive ways must be found to increase the pool of racially and culturally diverse faculty members and students. This is most generally done through scholarship or other assistance programs.

Recognizing the limitations of hiring and retaining faculty of diverse racial backgrounds, something must be done with the current faculty to develop an education that is multicultural and global. Education that is multicultural and global should be on ongoing topic of discussion in faculty meetings and its infusion into the program considered by the various committees. The faculty need to develop their cultural awareness and sensitivity so that they can address bias in their own classroom and model strategies for multicultural classes and adapting teaching to learning styles. Faculty must first recognize cultural differences, secondly, acknowledge those differences and then value those differences. When

new faculty are hired, a special effort should be made to make certain they possess a multicultural and global perspectives.

PREPARING TEACHERS FOR EDUCATION THAT IS MULTICULTURAL AND GLOBAL AT SILVER LAKE COLLEGE AND NORTHERN MICHIGAN UNIVERSITY

Education that is multicultural and global is not limited to one course in the professional studies component at NMU. A survey of the professors teaching the professional education sequence asking them whether these perspectives were a minor or major focus in their course found that all but two of the courses listed it a either a major of minor focus.

Even though NMU feels the integrating into existing courses of education that is multicultural and global is the best approach, it also offers a one credit elective field-based course in multicultural education to provide students with the opportunity to have a more focussed and concentrated learning experience. All elementary education students are required and secondary education students encouraged to take a multicultural liberal arts course. Besides the professional studies requirements, each student of the university must complete at least one of a select list of world cultures course in order to graduate, but attempts should be make to see that multicultural and global perspectives are infused throughout the curriculum.

NMU is located in an area with no urban centers, widely dispersed population, limited industry, and high poverty and unemployment levels. Early field-based placements are made predominately near the university and are limited to the cultural diversity of the area. Northern Michigan University is especially limited in racial diversity. Native Americans, the only significant non-Caucasian population in the Upper Peninsula of Michigan, represent about three percent of the total population. Because the university is located in an area characterized by poverty and ethnic diversity of several distinct European immigrants, the university has little trouble recruiting students from these economic and cultural backgrounds, but has little success attracting and retaining students from other diverse backgrounds, especially non European-Americans. The strategic plan of the University contains the following major goal:

> Northern Michigan University will strengthen efforts to diversify the student body, faculty, and staff. By Fall Semester, 1995, collective enrollment of disabled, international and minority students will be increased by 1000 percent, while out of state enrollment will be increased by 50 percent. This will be accomplished through an emphasis on recruitment, and improved retention and graduation rates. (Northern Michigan University, 1990, p. 9)

The rationale for this goal are:

A. Given the developing demographic picture of a pluralistic society, students must be prepared to live, work and lead in that society.

B. The University has a leadership role in play in the region and must lead the way in assuring that diverse people are treated with respect.
C. A hospitable community, sensitive to and welcoming of diversity will be more conducive to attracting and retaining diverse students and employees.
D. A cohort of minority faculty/staff is a prerequisite for many prospective students to come and to stay.
E. Help graduate a larger number of minorities and attract a larger number of diverse faculty, staff, and students.
F. Accreditation agencies are increasing requirements for diversity.
G. In the Upper Peninsula, a unique opportunity exists to serve the needs of a regional minority population. Much effort has been given to surveying their needs and desires with few results. As an educational leader, NMU has a responsibility to assist its Native American population to meet its educational needs (in their own environment). Effort must be made to have educational efforts occur where these population exist in order to encourage their interest in NMU for higher education. (Northern Michigan University, 1990, p. 9)

The NMU teacher education faculty represent cultural diversities, diversities related to religion, socio-economic status, regionalism, gender ethnicity, and age. However, racial diversity is minimal in the faculty of both the Education Unit and the University in general. The University participated with matching funds in the state sponsored Martin Luther King, Jr.-Cesar Chavez-Rosa Pards visiting professor program which brings Native American, African American and Latino professors to campus on a limited basis. Over the past three years, departments within the education unit have hosted these visiting faculty, particularly in summer sessions. In addition, extensive recruiting from a very limited pool of racially diverse qualified candidates continues with each faculty opening. A major goal in the 1990 strategic plan of the University is "the number of disabled, minority, and international faculty members and staff will increase by 200 percent" by fall 1995 (Northern Michigan University, 1990, p.9).

Silver Lake College is a small liberal arts institution sponsored by the Franciscan Sisters of Charity. It is a commuter college, located in a rural area four miles west of the city of Manitowoc, Wisconsin. The urban centers of Milwaukee and Green Bay are located within 50-75 miles of the college. The population of the rural areas surrounding Manitowoc is mainly Caucasian. Dairy farming is one of the chief industries. The population of the city of Manitowoc is predominately Caucasian, with the most significant non- Caucasian populations being the Oneida Indians residing in Oneida, north of Green Bay and a small population (1222 in 1990) of Asian-Americans residing in Manitowoc.

At Silver Lake College education that is multicultural and global is integrated into the general and professional studies curriculums. In the liberal arts core all students are required to complete two courses (six credits) in Philosophy which include the exploration of the human person as a being able to think and relate in freedom, the philosophical and psychological bases of the development and change of attitudes, moral concepts and principles and their application to moral decisions concerning contemporary issues. The History requirement of the liberal arts core is fulfilled by all students through two courses (six credits) in World Civilization which explore the major themes and

developments that have shaped global history from the beginning to contemporary times. Through the liberal arts core students begin to acquire the knowledge, skills, and attitudes necessary to understand and appreciate the interconnectedness of global history and apply human relations practices which include identifying and constructively responding to expressions or acts which devalue another person.

Silver Lake College teacher education students must complete a two credit field-based course in multicultural education. This course offers students a concentrated learning experience in acquiring knowledge of other cultures and effective pedagogy to meet the needs of diverse learners. Each student spends and additional 40 hours in a field-based placement in a positive multicultural setting. In this setting the teacher education student works one on one or with small groups of racially and culturally diverse students under the guidance of experienced faculty and staff. Placements are made in one of three settings: an English as a Second Language classroom, a regular education classroom with several racially and culturally diverse students, or the private Oneida Tribal School in Oneida, Wisconsin.

Most professors integrate multicultural and global perspectives into the courses in the professional education sequence. Course content includes development of the knowledge and methodology needed to meet the needs of diverse learners.

The Human Relations Advisory Council of SLC monitors and evaluates the impact of the multicultural education course and field-based experiences. Students in the course contribute to the evaluation through written reflections in journals and field logs. Past student comments include statements such as:

> The journal was truly a rewarding experience for me. I feel like I did when I first got my glasses. I couldn't believe how much of the world I was missing.
>
> . . . I became aware of the incredibly difficult position the schools are in to met the needs of each student.
>
> Perhaps the highlight of my semester was the time I spent tutoring Hmong students at Lincoln High School. By watching the way these students interacted with the American students, I learned that they are very ostracized.
>
> I have realized that no matter who we are, we must accept one another as brother and sister.

Statements such as the above reflect the essential need for education that is multicultural and global and the necessity for field-based experiences to be an integral part of the program.

The Cultural Diversity Committee of Silver Lake College works to cover a broad scope of issues including: (a) recruitment and retention of minority students (b) improving campus climate to meet the needs of diverse students with systems such as English as a Second Language classes (c) faculty development to raise the sensitivity level of professors to the needs of diverse students.

Although Silver Lake College has worked at creating a more diverse campus in with diverse faculty and students, efforts are hampered by many of the same problems experienced by NMU. The homogeneous population of the surrounding communities is lacking in a strong support network for those of diverse cultural and racial backgrounds. The college must take a stronger role in the community to develop the cultural sensitivity necessary to attract and retain diverse faculty and students.

SILVER LAKE COLLEGE AND NMU CULTURAL SENSITIVITY SURVEY

Both Silver Lake College and NMU have surveyed their students in education to determine their cultural sensitivity. The results are given below.

METHOD

The subjects were male and female elementary and secondary preservice teachers. At SLC the subjects included 19 respondents at junior and senior level who have taken the two credit multicultural education course and 40 respondents at freshman level who have not taken the multicultural education course. At NMU the subjects included a group of 25 sophomore level teacher education students and 56 student teachers who have not taken a discreet multicultural education course.

PROCEDURE

The preservice teachers were administered a Human Relations Survey developed at SLC to measure general knowledge and attitudes about culture which relate to the Wisconsin Department of Public Instruction Human Relations Code, effective July 1, 1992. The survey was administered to students at NMU and used to compare the groups of students at NMU and SLC. The survey is a 14 item agree/disagree questionnaire that addresses general awareness of cultural influences as they affect an individual, a teacher, and current instructional materials. Percentages were used to report group responses to each item.

RESULTS

The results of this survey (see appendix) indicate that the four groups of preservice teachers are more knowledgeable in some areas than others. The degree of knowledge varies with the groups depending upon the issue. Overall the four groups appear to have an understanding of culture and how it influences an individual's behavior and responses to the world. As indicated by questions three and ten, the groups seem to have less knowledge regarding the effectiveness and cultural sensitivity of recently published instructional materials.

DISCUSSION

Of the four groups, those students who have taken a required multicultural education course demonstrated a noticeably greater awareness on five of the 14 questions; numbers one, four, eight, ten, and eleven, which suggests the need for a distinct multicultural education course and field-based experience if the knowledge, skills, and attitudes necessary to teach in a multicultural and global world are not strongly integrated into other courses in the professional education sequence.

CONCLUSION

Teacher education institutions are not yet well prepared for engendering multicultural and global perspectives in their students. They must change to be able to help meet this important need. This represents on the of the greatest challenges facing our schools of education. If educational institutions are to accomplish this transformation, they must undergo a serious restructuring and renewal of their missions and programs. If teachers of the future are to guide us in this process, they must clearly understand the moral and ethical requirements of a multicultural and global society. Much is known about these requirements, but not enough is taught in schools of education.

When students from diverse cultures enter school, they are challenged not only by the academic tasks, but also by the school culture. To be successful, they must master both. Teachers must have a knowledge and experiential base that will assist the students in successfully overcoming both barriers.

Schools and colleges of education must provide leadership by changing what is taught, and the degree to which it is taught. A change in the ways of seeing, thinking, feeling, and doing by both teacher educators and the students who are preparing to be teachers of the future is necessary if meaningful and lasting change is to occur.

Establishing a multicultural and global perspective will require students to eliminate their prejudices towards other peoples irrespective of their culture, nationality, race, class, or other differences. This knowledge base can be directly addressed in the arts, foreign languages, anthropology, sociology, psychology, physiology, and other human sciences. To be most effective, the entire curriculum must reflect a cultural sensitivity.

Teacher training should reflect the diversity of society, as well as help our students learn to appreciate and use that diversity to everyone's mutual benefit. A human ecology must be found in which the genders, classes, nationalities, religions, and other uniqueness that characterize humanity may be unified in a way that is mutually enriching to all. Whether we like it or not, we are in a multicultural nation within an ever-shrinking world and have to confront the needs of our time.

The solutions the world requires must go beyond the pragmatic and superficial ideas that are current amongst leaders of thought and politicians, to the deep abiding principles upon which human values are based and human institutions are directed. Teachers that are now being trained in colleges of education are going to play a key role in aiding humanity to develop these principles. Unless these teachers are given an appreciation of the diversity of human values and expressions, then they will be unable to impart these attitudes to the students they will teach.

The nature of our world today and the vision of that world in the future require changes to be made. It is hard to envision the nature of the obstacles that will slow the process of change. Human beings are fearful of and resist change. Bringing about the fundamental changes necessary to globalize the educational experience will demand far reaching changes in our present educational system.

Many people will oppose any modifications of our school systems. Within the schools, changes will be more favorably received if each person in the system is included in the planning and implementation of new systems. When individuals are included from the beginning, they take ownership and pride in

the results. They are more willing to change themselves for the health of the overall system.

Agreeably, there will be many problems to hurdle and overcome. Time, energy, and resources will be needed to provide training and knowledge for preservice and inservice teachers as well as professors in higher education. Education of the community will demand additional resources. We must recognize that this will be a long term struggle. We must also believe that if we commit our energy to and believe in the struggle, it will eventually result in a world that is a better place to live.

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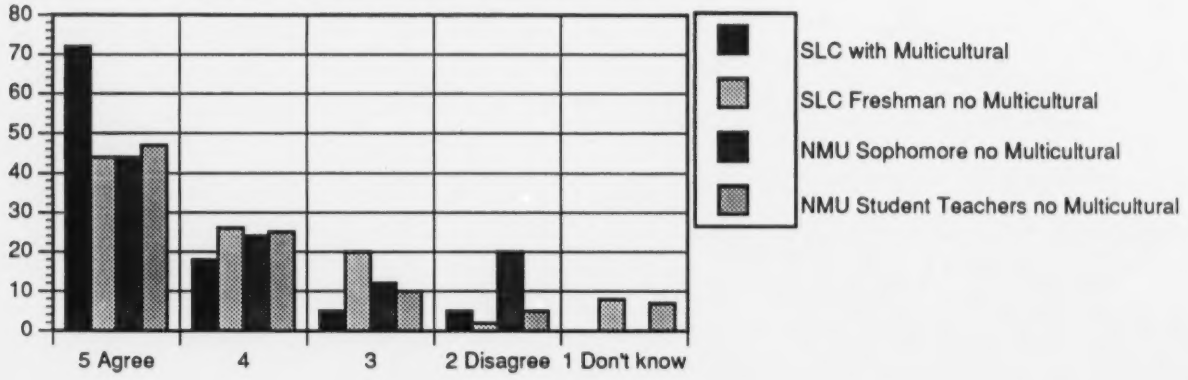
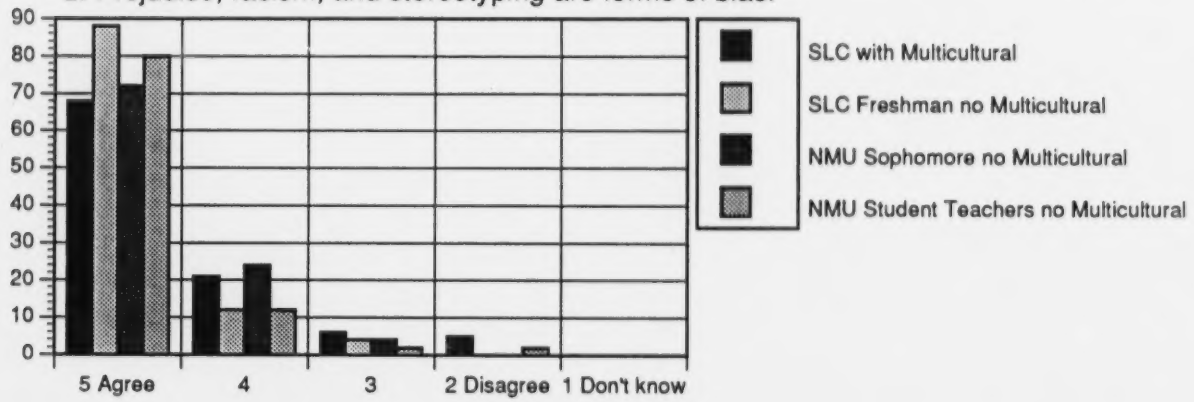
Human Relations Survey

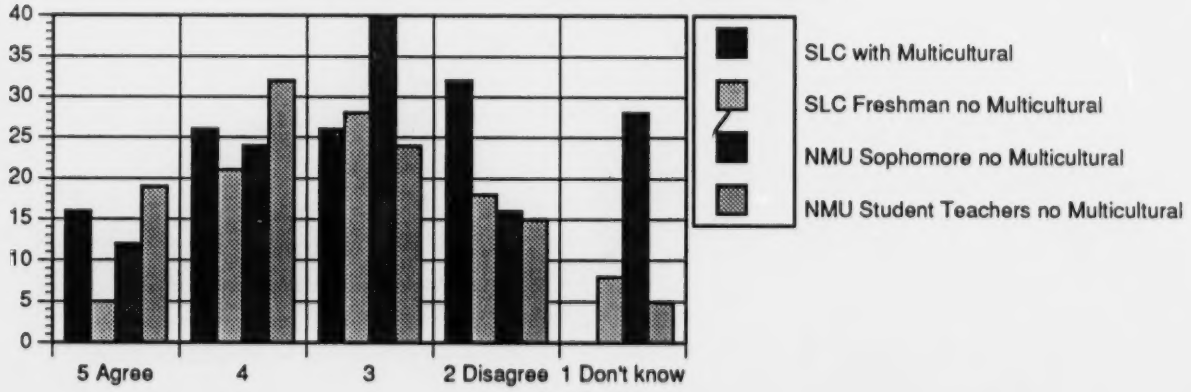
1. Every person identifies with a culture or cultures.



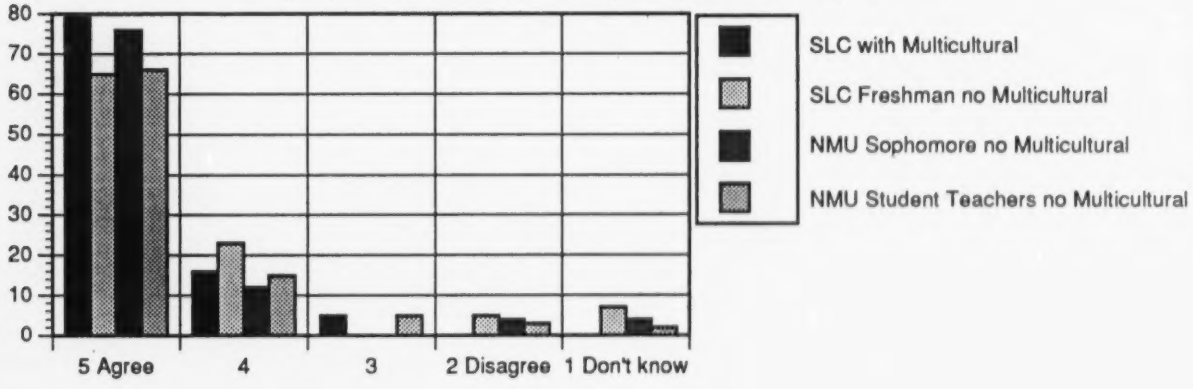
2. Prejudice, racism, and stereotyping are forms of bias.



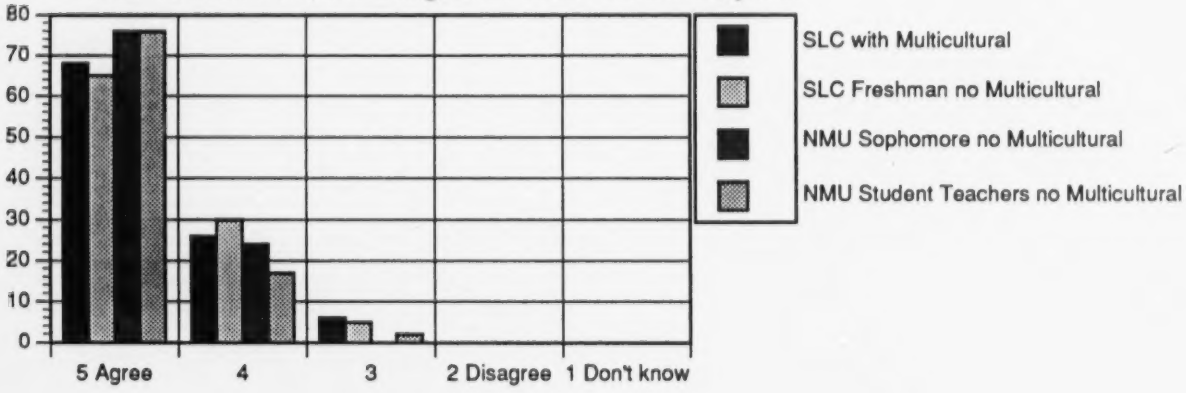
3. Current instructional materials effectively explore concepts from the point of view of more than the White point of view.



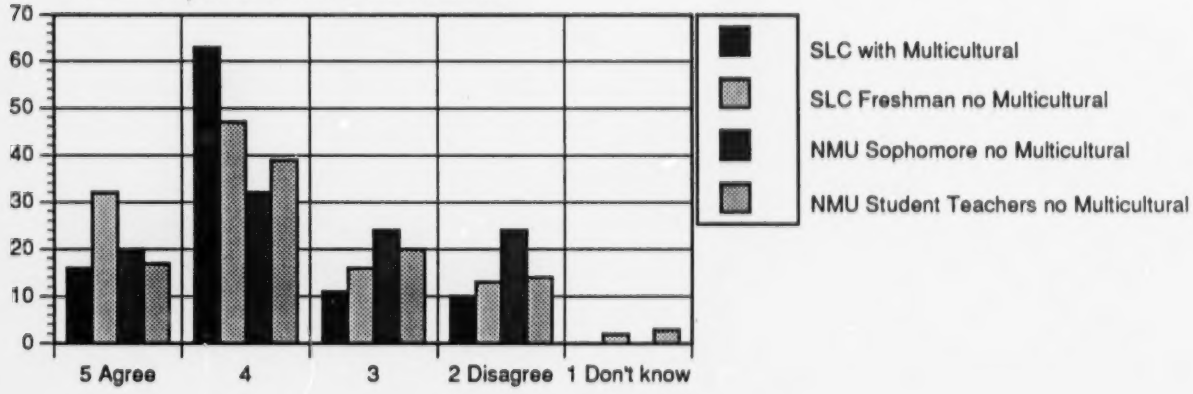
4. Forms of bias (prejudice, racism, stereotyping) exist in large cities.



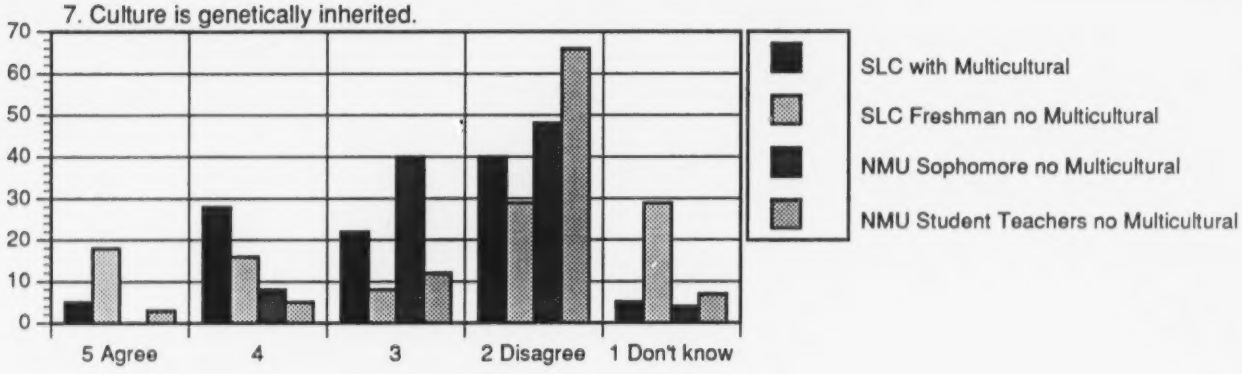
5. A person's cultural background influences the way they perceive their environment and things that occur in their daily life.



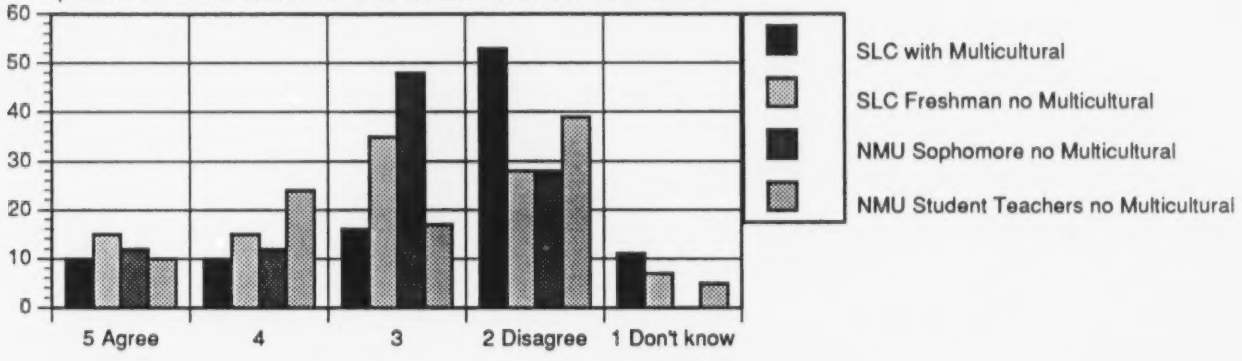
6. I am a person who is not biased.



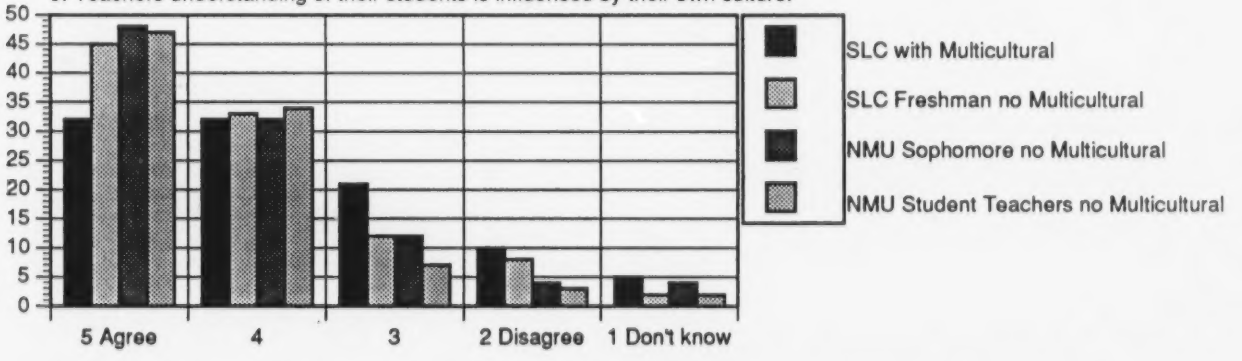
7. Culture is genetically inherited.



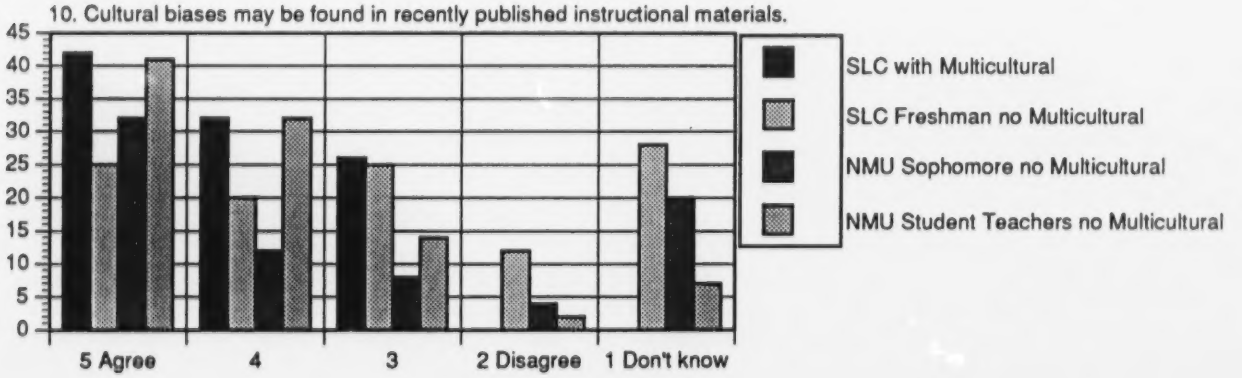
8. One of the purposes of schools in the United States should be to teach persons from other cultures to be absorbed into the American culture.



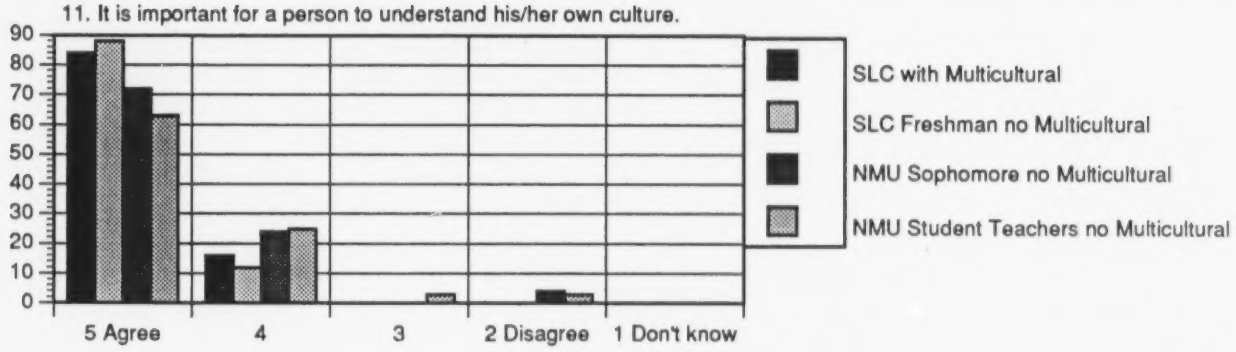
9. Teachers understanding of their students is influenced by their own culture.



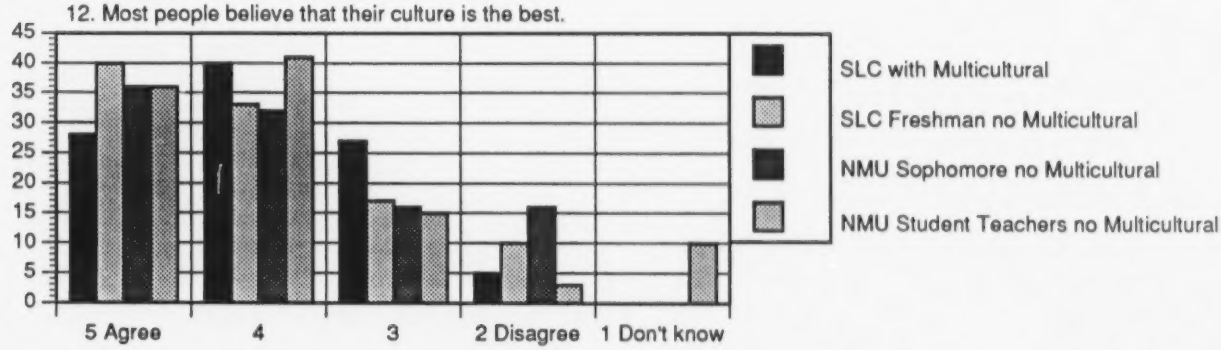
10. Cultural biases may be found in recently published instructional materials.



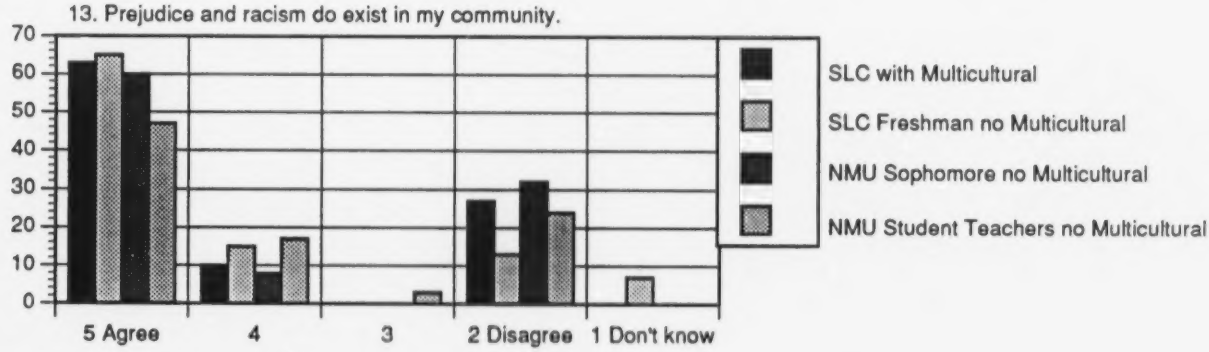
11. It is important for a person to understand his/her own culture.



12. Most people believe that their culture is the best.



13. Prejudice and racism do exist in my community.



14. Prejudice, racism, and other forms of bias could be reduced if people understood one another's point of view.